

REASONS

FOR A

TOLERATION

TO THE

*Episcopal Clergie;*

AND

Objections against it an-  
swer'd.

---

Art. Jonstoni Paraph. Psalm CXX. Vers. 7.  
*non juvat alma quies; gens hac fera bella minatur.  
Et, quies pacem poscimus, arma crepat.*

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EDINBURGH

Printed in the Year M. DCC. III.

REASONS

FOR A

COLLATION

*Mr Robert Cadogan  
Minister*

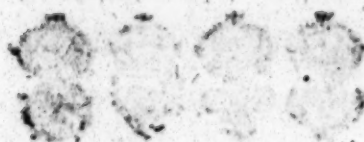
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## *Arguments for a Toleration to the Episcopal Clergie.*

**T**HE Presbyterians at this time, leave no Method untry'd; to secure their Government, albeit the *Queen* and the *Parliament* give them assurance to continue it; Yet they think not this enough, unless they have power to oppress the poor Episcopal Clergie, and keep them in Miserie as they have done these 14 Years by past; Too long a time to have groan'd under their Tyrannie: And on this account they are Night and Day Soliciting the *Members* of *Parliament* not to consent to a *Toleration* to the *Suffering Clergie*, by which they might have the free exercise of their Ministrie, and some ease after their long Sufferings, and be in some condition to provide for their poor Starving Families: And therefore the Presbyterian Pulpits ring, and their tongues rail, against any Liberty that

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is Design'd for the distressed Clergie: They Preach, They Pray, and Print for obstru-  
cting and stopping the same; It cannot be  
denied but that we are on the defensive  
part, they having been the first aggressors  
and given the first fire: Lest then our  
Silence should betray our Cause, I hereby  
contribute my endeavours to prove the  
Lawfullness of granting a Toleration, and  
to answer all the pretended reasonings a-  
gainst it.

10. Then; A Toleration is necessarie, be-  
cause the more Judicious and the more  
Learned in the Nation, do believe that E-  
piscopacie is so far from being unlawfull,  
that they are convinc'd that it is the truly  
Ancient and Apostolick Government, a-  
greeable to the Old and New Testament;  
for in the Old they find an Imparitie a-  
mong the Clergie, of High Priests, Priests  
and Levites; and in the New Testament  
they find that Christ did Institute Apostles  
above Disciples; now what our Saviour  
did Institute, and was not repeal'd by him-  
self, nor by any that had Commission from  
him, should continue till he himself had  
discharg'd it. But so it is that he did In-  
stitute a Superioritie and Inferioritie a-  
mong the first Ministers of the Gospel,  
and



and that Imparitie was never turn'd into a paritie, therefore that Subordination should continue; Episcopacie is so far from being condemn'd by any Protestant Church, that the Learndst Presbyterians abroad, approve of it, and many of them wish they had the *English* Episcopacie. And the more that the Clergie and Laitie in this Kingdom studie Antiquitie and Church Historie, the more they find, that Episcopacie is the truelie Primitive Government: Yea many offer to debate with all the Presbyterians in the World ( with submission to Authority ) by the principles of the *Cyprianæ* age: Withall; Episcopacie is a Government that seven hundred of the Presbyterians did submit to, at the Restauration of *King Charles the Second*; and the present Presbyterians ought not to be violent against the Episcopal Order, because they know not how manie of their number may complie with it, in Case of a Change: For the Covenanter's that abjur'd it, were as great men as they are now, Tho' upon a Revolution they comply'd with it: The Controversie betwixt Episcopacie and Presbyterie, is now better known and Studied in the time of Affliction, than ever it was known in the time of Prosperitie, so that

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our Church may say, *It is good for me that I have been afflicted*; for by Persecution it hath learned Patience, and by combating against Novelty and Error, it hath learned to know Truth; & to have a just Notion of the ancient and Apostolick Government.

Let then the Episcopal Clergie and Presbyterians come and reason together, and see which of the two can abide the Test of St. *Augustin's* rule against the Donatists *lib. 4 de Bapt. whatever the universal Church held, and was not instituted by Councils, but always kept, that ought to be believed to have come from Apostolick Authority*: and when this is considered, it will be found, That Episcopacie has not only right to a Toleration, but even to an Establishment, but this they are not seeking, for they have learn'd the Doctrine of patience, and to be content in any Condition.

2. A second Argument for a Toleration is, because Episcopacie is a lawful Ministry, and no Protestant debates Ordination by it, but Presbyterian Ordination is very debateable and most uncertain. See Archbishop *Usher's* Censure of Presbyterian ordination in *Britain*, as invailid and Schismatic.



matical, published by Dr. Bernard. Presbyterians are Schismatics from all Churches in the world, and therefore it is not safe keeping Communion with them. They differ from the first Reformers in Scotland in John Knox his time, who not only said the Lords Prayer, Belief and Ten Commandments, but also sung them, and had a Book of Common Prayer, and a Superintendencie in the Church.

The Presbyterians now a days fall into the same errors which Mr Robert Baillie a Presbyterian Professor of Divinity at Glasgow, challeng'd in the Independents in the 45 year of GOD, viz. their crying out against the sett Forms of Prayer, yea the LORDS Prayer it self said prayer wise; Their decrying the publick use of the Creed Decalogue and Doxologie: see his dissuasive from the Errors of the times, page 29, 30.

Yea the Presbyterians now, hold not by their own Directorie, which in the Direction for prayer after Sermon has these very words.

And besides, because the Lords Prayer is not only a Rule for prayer, but it self a most comprehensive Prayer, we recommend it to be said in all the Prayers of the Churches

*Churches.* Here then I question the presbyterians, if they think their Church better reformed; or more free from poperie, that it hath laid all these things aside; which *Mr. Baillie* challeng'd as Errors in the Independents? Wishal, Presbyterians baptize Children without a Creed; they make their parents promise to breed them up in the Confession of Faith, which consists in some nice points, and debateable and indeterminable Opinions, which they impose for Articles of Faith: and some of them baptize in the *Solemn League and Covenant*; by which they abjure the sacred Order of Bishops. The Presbyterians also have made Acts in their General Assembly, not to give the Sacraments tho' in case of necessity: which made a great Peer of the Land say, when he was dying, *That he could never be in the Communion with those who refused the means of Grace to Men, when they had most need of them; that is, The Sacrament of Baptism to dying Infants, and of the LORDS Supper to dying Men.*

3. A Third Argument for a Toleration to the Clergy, is, because they had sworn the Test, by which they were oblig'd to the Protestant Religion against Popery, on the one hand, and Phanaticism on the other



ther; So that they cannot without manifest perjurie joyn in Communion with Presbyterians, who in the City of *Edinburgh*, did Excommunicate all that had ever taken the Test, without Repentance for their so doing: and this they did the last time they gave their Communion. So these, who see no reason to repent, their Swearing the Test, can never be in Communion with these who Excommunicat them. There is then a Necessitie for a Toleration to such a great bodie of People, who swore to bring up their Children in the principles of the Test.

4. A Fourth Reason for a Toleration is; That Presbyterians got and Received a Toleration from a Popish King, when there were Fears and Jealousies of an Introduction to Popery; and consequently more need for Protestants to Unite among themselves. Then it was, that the more Learned Presbyterians made no Scruple to join in Worship with the Episcopal Church, such as Mr. *George Campbel*, Mr. *Meldrum*, Mr. *Balantine*, Doctor *Hardie*, Mr. *Anthony Morray*, and twenty others we could name. Some of them, not only heard, but did Communicate with, the Episcopal Church; and yet, were Presbyterians in their

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Opinion, and brake off when a Toleration was given to them by King *James VII.* Hath not then the Episcopal Clergie as good reason to seek & receive a Toleration from a *Protestant Queen*, as they had to take it from a *Popish King*? which he gave without advice or consent of the Council or Parliament; which was then counted very Arbitrarie in the King so to do. But now the Queen does all with advice of both Council and Parliament. And has not *Queen Ann* as good reason to give Indulgence to her Friends, as King *James* had to give it to his Enemies?

And was it not then, her Majestie's present Advocate did print and plead for a Toleration to the Papists; and the reason he gives is, Because it was against the Nature of the Gospel for one party to have power to persecute an other; And Protestancie was secure enough upon his Majestie's word of Honour. Besides he affirms that a Subsequent Parliament might annull (upon prudent Considerations) what a Former had decreed. See his Letter to *Myn Heer Fagel*.

These reasons are as good now as they were then. The Suffering Clergie then do

hum.



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humbly expect, that his Lordship will plead for an ease to Protestants at this time, as he did for Papists at that time.

5. Fifthly; A Toleration is Reasonable, because the Civil Government is in no hazzard to be disturbed by the principles and practices of the Clergie. They Preach nothing but Faith and Repentance, Love, Peace and Unitie, and do not medle with Nice and debateable Opinions; But so it is not with their Enemies: for they are never at peace when they have Government, or when they want it: and they are so farr in their Preachings and practices from peace and unitie, that they widen the difference by contriving methods of dissention; For if we Preach in a Gown, or a decent Canonical habit, They will Preach in a Gray Cloak; and if we say Christ's Prayer, they'l forbear it, if we Read the Scriptures in the Church, They'l not do so.

But let it be Considered, that if the Civil Government be disturb'd by a Rebellion at this time ( for, less they do not threaten from Pulpits ) of whom can the Queen expect assistance, if not from her Episcopal Subjects in *Scotland and England* ?

6. A.

16. A Toleration is Reasonable, if we Consider the manner of Turning out the Clergie, at the Revolution: For *primo*, above four hundred of them were most Barbarouslie Rabbled, out of their Houses ( in the Dead of Winter ) Many of them, with their poor young Ones, were forc'd to flee, to other places; and they got not the privilege of a Common Thief, either to plead or to answer for themselves.

*Secunda*, Some of these who did not comply at the beginning, got not six hours space to deliberate whither in Conscience they could comply or not.

*Tertio*, Severals who did comply were turn'd out by false Lybells, yea and false Witnesses were encourag'd by their Presbyterian Ecclesiastical Judicatories; yea their Committes gave no other reason to any Minister they depos'd, but this, That it was not the practice of this Church to let Ministers know who were their Accusers. Some Ministers were depos'd for recommending *the whole duty of Man* to their People. Whoever considers the Presbyterians proceeding against Mr. Heriot Minister of Dalkeith, Mr. Peacock of Marbottle, Mr. Forbes of Traquair, Mr. Johnstone of Salin, and many more we could name,



/name, Cannot but be astonish'd to hear that presbyterian Disciplinarians should believe a Judgement to come, and yet be guilty of such palpable injustice, which would render them hateful to the profaneest Liver in the World, if he had any regard to honour or common honesty. The truth hereof is so well known in the Citie of Edinburgh, That if any of the Parliamentary Members, who are Strangers to the matter of Fact, desire information in these matters, they may be satisfied, by some of the persons that are nam'd and living on the place, and by many others that knew the truth hereof, as well as the persons concern'd: but if a publick account hereof were published to the World, I think it would render Presbyterie odious to all the Lovers of Truth and Justice.

Again, The Ministers who are in place are never in ease; for if the meanest in a Parish have a quarrel with his Minister, he knows how to be aveng'd of him, he has nothing more to do, but to pull down the Indignation of high and mighty Presbyterie upon him; And well are they pleas'd to have the least shadow of a Controversie with an Episcopal Minister, and to get him turn'd off, tho' they should not sit.

fill his place for three or four Years there-  
after.

*There is then no help of these Grievan-  
ces, but by a present Toleration.*

7. Lastly, A Toleration is necessarie and  
convenient, if we consider that the Gene-  
rality of the People in *Scotland*, in most pla-  
ces, have an Aversion to Presbyterie, and are  
inclin'd to Episcopacie; and tho' the Com-  
monality cannot argue like Scholars on  
the Controversie of Episcopacie and Pres-  
byterie; yet the more sensible and judici-  
ous part of them are exceedingly stumbled  
at many things in the Presbyterians; as their  
omitting the Lords Prayer, Belief, Deca-  
logue and Doxologie, and the reading of  
the Scriptures in the Churches.

Their presumptuously assuming & appro-  
priating to themselves the name & title of  
the godly & People of GOD, & calling their  
Government, the Crown and Scepter of  
CHRIST; And that *Christ* is come to *Scot-  
land* when Presbyterie is set up, and banish-  
ed from it, when Presbyterie is pull'd  
down. Their giving the old names of  
*Zion & Jerusalem*, to their new Kirk; Their  
uncharitableness to the Souls, Bodies and  
Reputations of other Men; accounting all  
that differ from them; Godless, Graceless  
pro-



profane and Scandalous. These and such things do offend the People, besides the Methods they have taken to obtrude, and force themselves upon Congregations, and thrusting out grave and experienced Men, to make Room for Raw-mouth'd Hot-spurs, have lost to them the hearts of many honest Men, and cool'd their Affections to a high degree. Their encouraging of Men to slander the Clergie; Their proceedings against Ministers, without Accusers; their Rabbling and Rebellious Principles; their violence and virulence; their rejoycing at the misfortunes of those whom they contributed to render miserable; their readiness to receive slanders, to spread and propagate them in Pulpits and pamphlets: the furliness, founess and ill nature of their Disciples; the injustice and partialitie in their proceedings against Ministers in their Judicatories, have rendered them odious, through most places in the Kingdom. And therefore a Toleration is both necessary and convenient.

## Objections against the Toleration answer'd.

1. **F**irst, It is alledg'd, That Presbyterie is the Inclination of the People; And therefore no Toleration should be granted: To which we answer, *First*, The contrary is known by experience, and the people are less inclin'd to it now than ever. *Secondly*, By this Argument, no Toleration should be granted to Protestants in Popish Countreys, nor to the Dissenters in England. *Thirdly*, I argue thus, Either the Inclinations of the people are changeable or unchangeable; If changeable, why should they meddle with those that are given to changes? or else Presbyterians should change with the Inclinations of the People, and so turn *Episcopal*, *Popish* or *Independent*, when the People turn so; If the Inclinations of the people be unchangeable, then other Nations *Heathnish* or *Popish* should have the same Right to preserve the Religion, according to the Inclinations of the People. *Fourthly*, If Presbyterie be the inclination of the People, How

come



some the Presbyterian preachers to be so  
 restless night and day with the Representa-  
 tives of the Nation, to stop an Indulgence  
 to the Clergy? *Fifthly*, If Presbyterie be  
 the Inclination of the people in *Scotland*,  
 Then I ask them, How they come to say  
 in their practical Divinity, That the peo-  
 ple of GOD is the fewest Number? and  
 yet they tell us now, that Presbyterians  
 ( Whom they only account the people of  
 GOD ) are the greatest number. And ( if  
 we believe some of them ) They are three  
 to one that differs from them. *Sixthly*, I ask  
 them, How came the godly to want the Sa-  
 crament of the LORDS Supper in most  
 places in the *North* of *Scotland*, and many  
 in the *Southern parts*, where presbyteri-  
 ans are settled? It is because, either they  
 needed not this mean of Grace, or were not  
 prepar'd for it; If they needed it not, then  
 they are above Ordinances; If they were not  
 prepar'd for it, Then it will follow, that  
 the people of GOD are not prepar'd for  
 the *Lords Supper*: and truly many others  
 think so: For they are not *in Charity with*  
*their Neighbours*, nor do they pray for their  
*Enemies*. Lastly, If presbyterie be the In-  
 clination of the people, How come ma-  
 ny Presbyterians preachers, to be forc'd in  
 C upon

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upon Congregations? and how come so many Parishes to be so unwilling to receive them? Do we not know, who it is that says in a Sermon, preach'd and printed at *Edinburgh*, in the beginning of this Revolution, *That he had rather beg his Favour to Virginia, before he had gone in upon an unwilling people?* And yet the same person assisted to force a presbyterian upon the people of *South-Leith*, when they call'd an Episcopal Minister.

A *Second Objection* is, That *Scotland* was reformed by presbyterie: and therefore it has Right to the legal Settlement, & prelatists are but Schismatics from them: To which we answer, *First*, That it is not possession that makes a true Church, otherwise the *Hugonets* in *France* are Schismatics. *Secondly*, This will light heavily upon the *Dissenters* in *England*, and make them Schismatics, because a Reformation was there made by Bishops. *Thirdly*, There was a Reformation made from Popish Bishops, and presbyterians are not as the first Reformers were, either in Government or in Worship, for then the Reformers had a *Superintendencie*, and a *Book of Common Prayer*; And what difference is there betwixt *Episcopus* & *Superintendens*, as *Zanobius* says, but the exchange of a good



Greek word, for a bad Latine word? presbyterians have not the primitive *ΠΡΟΕΣΤΟΝ* or *fix'd Moderator*, which they confess was in the primitive Church, nor the *Superintendencie* which was at the Reformation in Scotland: But that which lights most heavily on the present presbyterians is, To consider that in *Knox's* time, the *Lords Supper* was appointed to be given (at least twelve times in one year, and now the most part of them have not given it once in twelve years.

A *third Objection* against Toleration is, That the wisdom of the Nation at this Revolution, found and declar'd Episcopacie to be an insupportable Grievance. To which we answer, That, at that time, the Convention was not full: or we may answer (as they do in other cases,) That the wisdom of the Nation, was then but in its Infancie; And it's now twice seven years elder than it was then. And what if the wisdom of the Nation should find Presbyterie a more insupportable Grievance than Episcopacie, They'd call it the Foolishness of the Nation: It is not unlike but they may; For it's not the first time, that Presbyterians have *despis'd dominions, and spoken evil of dignities.*

A *Fourth Objection* is, That Toleration

will make a Schism, which we both acknowledge to be a *Sin* and a *Judgement*: To which we answer, *First*, That this supposes that we should look on Presbyterian Government to be of *Divine Right*, which we never did, tho' they make it to be *Zion* and *Jerusalem*. *Secondly*, The Fathers who hold Schism to be such a *Sin* as the blood of *Martyrdom* could not wash away, tell us that Schism was a revolting from the Bishop, *idem*, (says St. Cyprian) *est esse cum Ecclesia & cum Episcopo*. It is the same thing to be with the Church and with the Bishop. And if a Bishop then, was, an order above Presbyters (as is invincibly made out in the *Vindication of the Cyprianick Age*) then certainly Presbyterians that dissent from Bishops, and fly in the Face of the Order, must be still Schismatics: we think it not Schism, not to joyn with those that have no Communion with any Church on Earth.

A Fifth *Objection* is, That our worship is the very same with theirs, and they have no other Worship, but what was formerly in the time of Prelacie, and so no necessity for a Toleration. To which we answer, *First*, That their worship is defective, for they have not *Christs Prayer* in Union with any Church in the World, nor to distin-



guish themselves from *Independents* and *Enthusiasts*, nor one *New Testament Hymn* to distinguish themselves from *Jews*, who will Praise God, with the *Psalms of David* as well as they: *Secondly*, if (as they say) their Doctrine, Worship & Sacraments be the same, with what was in *Prelacie*, in the former Government, then why should some of them separat, where there was no difference? And why did many of the *Presbyterian Preachers* at the beginning of this Revolution, alarme the People, endeavouring to make them believe that *Christ* was not in *Scotland* for Eight and Twenty years before, & that his Gospel was not Preached till they came in, and this done and said without any Rebuke or Censure from their *Judicatories*.

*Sixthly* They tell us, That there is no Sinful terms of Communion impos'd on us, and no penal Laws against Dissenters from them, and therefore there is no need of a Toleration. To which we answer, that the first two Arguments for a Toleration is a Reply sufficient to the first part of this Objection; and for that there was no penal Laws against Dissenters from them, we owe this to the Civil Government that made no Acts of conforming  
with

with them; and we may construct this to a connivence, and why may not a Toleration be given as well as a connivence? But, it is a great punishment for Ministers, to be restrained from the exercise of their Ministry, and a punishment to the people, who prefer Episcopacie to Presbyterie, to be deprived of their Ministrie,

*Seventhly.* They say, That this will occasion disorders, and Immoralities, by opening a Door of Impunity to Loose livers. To which we answer first, that what was good in them cannot be ill in us; And what is ill in us cannot be good in them; and this Argument was as good when they took the Toleration from King *James*, as it is now: Besides, There has been no such disorders as they have been guilty of since the Revolution, or lately at *Glasgow*. With all disorder and Immoralities will not fall out by the Sermons of those, that Preach up Religion and Loyaltie, Holiness, Unity: Order and Decency, and so no fear of disorders from Toleration to us.

*Eighthly.* They cast up Disloyaltie to the Episcopal Clergie, in not Praying for the Queen in Express Terms, or praying in ambiguous Terms: It is indeed a new World when *Rebells* are turn'd *Loyalists*,  
and



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and *Loyalists Rebels*, and yet none of them  
chang'd in their former Principles: Pres-  
byterians were thought Disloyal in King  
*James* his time, and yet they got a Tole-  
ration. Secondly let the Civil Government  
look to that, for it does not fall in their  
road to complain, nor are they concern'd  
in us, let them look to their own Beha-  
viour to their Superiors, for there is no  
fear either from our principles or Practices:  
Never one of us have been guilty of Re-  
flexions, against the *Queen* or *Her Prede-*  
*cessors*, as they have been in their Pulpits  
and Pamphlets: particularly in that Vene-  
mous Pamphlet, called the *Portraiture*  
*of King Charles the first*, Written ( as some  
say ) by a Presbyterian Preacher, and yet  
never condemn'd by their Judicatories.  
Were ever the Clergie guiltie of Associations  
and Combinarions, against the Queen and  
the Establish'd Laws, as whole Synods  
have been in the South and the North at  
this time? How many Presbyterians in  
the West refuse to Pray for Queen *Ann*?  
And how few have ever qualified Them-  
selves to her, albeit they be enjoying legal  
Benefices? They had done well then to  
have spar'd this Objection; specially they  
who in their Pamphlets declare that they  
will

will not be blown out of their Pulpits, by a Proclamation from Queen or Parliament.

*Ninthly*, They cast up, that they suffer'd in former times and that none of us suffer'd at this Time. To which we answer, that we thank their weaknels and not their wills : for any measure of ease that we got, we owe to the Civil Government, to which we gave no Provocation; & what they complain of, in former times, came not from the Clergie; but from the Civil Government; to which they gave provocation, by their Rebellions, and such practices as no Government under Heaven could tolerat : Doth not Mr. *William Viant* an indulg'd Presbyterian preacher in a Book of his called a *Review of the History of Indulgence*, tell us, pag. 610, That some Hill Men preach'd, *That it was as lawful to sacrifice to Devils, as to pay Cess to King Charles 2d?* Did not some of them excommunicate the King and Royal Family? But some will tell us, That these were *Cameronians*, and they declar'd they were none of their Communion in their Thanksgiving to K. *James 7.* for his Toleration. To which we answer, That this is an ordina-



ry Presbyterian juggle, to count these Mens  
 Affairs *Cameronian*, & yet to call their Suf-  
 ferings *Presbyterian*.

And as for our Sufferings these 14 years  
 bypast, besides being turn'd out of the ex-  
 ercise of our Ministry and our Livings,  
 The Presbyterian Preachers did stir up au-  
 thority to imprison some of us, and to ba-  
 nish others, and if we did not suffer more,  
 we owe this to our quiet way of Living,  
 and to the Bar and restraint that the Civil  
 Government has put upon the Kirk, by  
 pulling the Sting out of their Excommu-  
 nications.

*Tenthly*, It is said, there is no necessity  
 of a Toleration, because they offer to take  
 in all Dissenters by a Comprehension. To  
 which we answer. *First*, That they do no  
 more in this than what they did before,  
 they will oblige Men to Subscriptions, and  
 and to declare their Judgements, and sure-  
 ly none will go in to them, but such as are  
 ignorant of the true Church Government, or  
 those that prefer a Benefice to a good Con-  
 science. *Secondly*, They will never offer us  
 such an Accommodation as Bishop *Lightfoot*  
 offer'd to the Presbyterian Dissenters in the  
*West*, not requiring Canonical Oaths, nor

Subscriptions, permitting them to declare their Judgements, and to vote in Synods and Presbyteries as they pleas'd: Thus, for Peace sake, he ( in a manner ) did divest himself of his Episcopal Authority. See the *Case of the Accomodation*, pag. 2. written by a Presbyterian. But,

*Thirdly*, If Presbyterians comprehend us, will they give us a share of their Government; And let us judge Presbyterians who are ignorant, scandalous or supinely negligent, specially those, who never gave the *Sacrament of the Lords Supper* in many places of the Kingdom, and in some populous and conspicuous Congregations? if they do so, we know how to turn off four-score in a Moneths time.

We trust in GOD then, that the *wisdom of the Nation* will not be impos'd upon, nor deceiv'd, with pitiful quibbles, and loud clamours, instead of solid Reasonings; nor is the *power and strength* of the Government so weak, as to suffer it self to be *hector'd* by the *Trumpets to Rebellion*, nor the Generality of the People so senseless, as to be preach'd out of their Wits, their Duties and their Lives, by the *Violence and Virulence*, the Weakness, and

Wil-



Wilfulness of a Factious Party, nor is the Clergy so ignorant as to joyn with those who are Schismatics from all Churches on Earth ; For they have as good Reason, not to call *Presbyterians, Brethren*, as an Ancient Father had, to say of the Enthusiastick Schismatics, in his time, who were so vain of their extemporary gift of Prayer, that they would not say the LORDS Prayer, *Nunc Fratres nostri dici non possunt cum desierint dicere Pater noster.* Now we can never call them our Brethren, because with us, they will not say, **OUR FATHER.**

**F I N I S.**